

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

September 26, 1918

Number 37

Realizing God

By Jenkin Lloyd Jones

Uncle Sam as a Social Worker

SEP 27 1918

CHICAGO

A CHORUS OF PRAISE

FOR THE NEW

20th CENTURY QUARTERLY

Prepared by W. D. Ryan, H. L. Willett, Jr., John R. Ewers
and W. C. Morro

Edited by Thomas Curtis Clark

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The CHRISTIAN CENTURY

An Udenominational Journal of Religion

Volume XXXV

SEPTEMBER 26, 1918

Number 37

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Our Need of Christ

THE world has not been saved by education, or culture, or wealth. We have larger schools, more clubs and uplift societies, and more money, than ever before. These things have not saved us. We have not been saved either by socialism or philanthropy. Nor has the churchianity of the old denominationalism with its narrow reaches of sympathy brought peace to the world.

We need Christ as our teacher. The fundamentals of a correct thinking about life and society are to be found in his teaching. The world has had many teachers, but one towers above all the others and interprets them. The teaching of Christ, if followed, would abolish frightfulness and force from the world and furnish a constructive principle in our religious thinking—the consciousness of the infinite value of human life.

Christ is also our moral example. If we are tempted to grow cynical about goodness, if the sneer of Satan in the book of Job comes to our lips, the answer is Christ. The path of purity is beset with great difficulties, but the gospels show us that it is not an impossible path, and we are all encouraged to walk in it.

Is not Christ also the revealer? All souls seek God, but he that has seen Christ has also seen the Father. To believe that the heart of the universe is as good as Christ is to revolutionize our thinking about the world we live in. It is to give us a new hope and confidence which could arise in no other way.

Those who look for Utopia also turn to the Master. Utopias have been sneered at, but we never cease con-

structing them. The Master also had dreams of a coming order in which should dwell righteousness. It may not be ushered in in the way the early disciples expected, but it is not the manner of its advent but its essential quality that is important. In the days of his glorious kingdom, he shall wipe away all tears from all eyes.

Not in fear but in great confidence we should preach the gospel of this masterful Christ who alone has an adequate message for our times. The war has shown us what the creed of hell can do. But now the Son of God comes to the world with healing in his wings.

The Fourth Liberty Loan

THE campaign for the Fourth Liberty Loan will test the morale of America as no previous loan has done. It is a larger loan, and with the increase of army and navy, there are fewer of us to participate in it. Only a vigorous and dauntless patriotism will put it across. The American people have the money, but only a sense of responsibility that extends to the last man and woman in the republic will accomplish the task.

The biggest danger of the present hour is from an optimism and over-confidence that is so characteristic of American life. We have had a few military victories abroad, none of them of any decisive character, though gratifying to us. General Pershing does not over-estimate the significance of these events, but the easy-going American begins to talk of the war being over by Christmas. It will be almost a miracle of heaven if the war is over in less than two years. Mean-

while we must be equipping, training and shipping troops in a manner to eclipse every other military achievement in the world's history. The funds for this stupendous task must come from the savings of the American people.

Once well into the campaign, we shall doubtless hear the voice of the pessimist also. The lurking, skulking propaganda that this is not our war anyway, will find a voice here and there. The difficulties of crossing the German frontier will be magnified into impossibilities. To these we can only declare our confidence that Germany is even now defeated, though it may take several years to convince her of this fact. From henceforth she must decrease and we increase.

The churches have an opportunity of patriotic service in connection with the campaign, that will never be forgotten. In every building dedicated to religion there should be meetings to interpret the patriotic idea. The workers of the church have the experience and point of view for community service above all others. This experience should be consecrated to the nation to the fullest extent. Rome once resounded with the slogan "Carthago delenda est." America has but one will as she cries, "Autocracy must be destroyed."

Revival of the Spoken Word

DURING the past quarter of a century there has been a temporary eclipse of the public speaker. Books, papers and magazines multiplied to such an extent that it seemed as though the day of the forum was over. Political campaigns gave up their torch-light processions and their fervid oratory, and in place of these came swarms of ward workers and tons of printed matter passing through the mail. The church suffered a decline in attendance at the services.

Since the war began, orators have sprung up all over the land. Patriotic meetings multiply and crowds wait upon orators whose reputations have been made in a few weeks. A look at the Chautauqua programs indicates that the flowery lecturer on soap bubbles has made way for a new speaker, whose elocution may be crude and gestures awkward, but who brings audiences to their feet in a fervor of patriotic devotion. We have learned that the day of the orator is not over.

It is well for democracy that this is true. Many of the great newspapers are supported by their advertisers and controlled by capitalists who are ignorant of the newspaper business and concerned chiefly with propaganda that will favor the interests of some business enterprise. Many of the muck-raking monthly magazines whose circulation ran well up to the million mark have been tamed and made to eat out of the hand of capital. Even the pulpit has felt the whip of ecclesiastical authority, and the fear of a partisan newspaper, or of a bishop or some other threatening influence has muzzled the would-be prophet.

The revival of the platform art today with the spontaneity and sincerity that belongs to real oratory is a democratic phenomenon of the greatest significance. It was in the times of national danger that the prophets of

old flourished. We have a new order of patriotic devotees. If they are not yet as religious as they should be it is a matter that will correct itself in time. With the freedom of the human spirit will come a consciousness of God such as never arises under the repression that goes with priest or king. To the new platform in church and school-house and village hall we look for a revival of altruism in America.

The Preaching for the Times

SOME ministers regard preaching as timeless. Holding to an abstraction in religion, they talk of "eternal elements" in religion. Even granting that religion has "eternal elements," it is something of an impertinence to suggest that one's preaching has grasped the fullness of these "eternal elements." So there are pulpits which go on in the good old way, repeating the time-worn sermons of the past. Whether the man preaches over again the sermons of John Knox or of our own Ben Franklin makes little difference in results.

The other extreme is the minister who is bound to be up-to-date at any cost. He usurps the functions of the lecturer, the newspaper man or the professor. He does in an indifferent way things that can be better done by specialists. Most people prefer to read the news rather than to hear it preached. Mr. William Herbert in the "Nation" has severely arraigned Dr. Jowett for lack of contemporaneity in his preaching. Why then should the King and the Prime Minister welcome this great preacher back to Great Britain? He interprets life rather than retails news.

True preaching is interpretation from the standpoint of the religious interest. Isaiah has a certain timeless element in his preaching, for we are still fond of his words, but to understand him we must understand the history of his times. Every sermon was related to the great problems of his age. He is the model of the preacher of today who must never forget that we now live in a new world. A preacher today must think himself through to the days of reconstruction beyond the war.

One of the great functions of preaching today, in addition to its forward look at international problems, is the strengthening of the individual in the midst of unusual conditions of the present time. It is this individual ministry which has made Dr. Jowett so much appreciated since the war began. He is not a political preacher, but he does preach to individual needs as they have changed under war conditions. It is the task of the man of God today to produce souls like those described by Browning:

Never turned his back, but marched breast forward;
Never doubted clouds would break; never dreamed though right
were worsted, wrong would triumph;
Held, we fall to rise, are baffled to fight better, sleep to wake.

Community Singing

MOST communities are experiencing a revival of community singing. The day of the paid quartette is suffering an eclipse as the people do their own singing instead of hiring it done. Walt Whitman's word has been quoted as prophetic of this time, "I see

America go singing to her destiny." Another slogan is heard in most communities. "The spirit with which you sing is the spirit with which you fight. A singing America will be a victorious America." The churches are using many of the popular patriotic songs.

This movement for community singing will grow in power as the quality of the songs improve. There are but few of the new war songs that have any permanent value. Perhaps such songs as "Keep the Home Fires Burning," or "The Long, Long Trail" might become candidates for places among our national songs after the war. Few others will.

Over on the other side the community singing of the soldiers takes on an evermore religious quality. It is asserted by a Y. M. C. A. worker that the most popular song among British soldiers on the other side is "In the Cross of Christ I Glory." Confronted by the supreme sacrifice of life, the soldier has turned instinctively to this great hymn to express his emotions. Our better hymn books have many of the great old hymns which should be revived for a time like this. The fact that Martin Luther wrote, "A Mighty Fortress is our God," should not prevent our singing the hymn in great congregations this winter.

The Germans marvel continually that the Americans go over the top singing and cheering. The morale of an army that can laugh and sing in the face of machine guns has produced a powerful impression. The church is better prepared than any other organization to become the center this winter for the community singing movement. The spirit of Cromwell's soldiers and the music of early Methodism should fill our land these days, and give our hearts courage and power for the great task of the coming months.

Editor of The Christian Century to Go Abroad

CHARLES CLAYTON MORRISON, editor of The Christian Century, is planning to sail early in October for England and France. He is going at the invitation of the British Government, as a representative of the religious press of the United States, to make a study of Great Britain's part in the war and of religious and civil conditions in England, and to derive first-hand knowledge of the situation at the fighting front. Mr. Morrison will spend two months in this work, speaking throughout the United Kingdom in interpretation of America's part in the war. He will return before the first of the year.

The Parable of the Recoil

A Parable of Safed the Sage

THERE came to me a man who is my neighbor, and he said,

Browning is a genius.

And I said, He wrote some great poetry.

And my friend said, I spake not of the Poet. Neither

did I speak of Peter Browning, though he was wont to play great ball. The Browning I refer to is John.

And I said, What hath he written?

And he answered, He hath written the Doom of Autocracy by means of the Machine Gun.

And I said, There have been Machine Guns this long time.

And he said, Yea, but this is a New Principle. Didst thou ever shoot?

And I answered, In my youth I could Shoot rather better than Moderately Well.

And he said, Dost thou know about the Kick of a Gun?

And I answered, In the days of the Civil War the Government of Belgium sold to this nation certain old muskets till the armories in this land could make Springfield and Enfield rifles. In my boyhood I once owned a Belgian musket, and if I had been consulted then, I should have said that Belgium deserved all that the Kaiser hath done to it.

And he said, John Browning hath measured the Kick of a gun, and utilized it in providing power for the load. Therefore have we the best and most rapid firing machine guns.

And I spake to my friend, and I said. When this Cruel War is over, then shall I move that John Browning be made chairman of a committee to utilize the energy of all Kickers. For there is a whole lot of Kicking that serveth no present good, and if it cannot be stopped it should be utilized.

And my friend said, If Browning can do that, he will do better than write a Poem that few people understand, and almost as well as he shall do if he licketh the Kaiser.

The City and the Christ

By Frank Mason North, D. D.

IN haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountainside
Make haste to heal these hearts of pain,
Among these restless throngs abide,
Oh, tread the city's streets again—

Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God.

"This Generation"

In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at this office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This will be done in the present and one or two following issues. Those who are interested in presenting criticisms or questions are invited to send their communications to Professor Willett, either at the University of Chicago or in care of The Christian Century.

If it be true that Jesus said that he would return during that generation, meaning a period of thirty-three and a third years, or, to use Professor Willett's own words, during "Paul's own lifetime, or, at furthest, in that of his contemporaries," then Professor Willett has done what no astute politician or plotting Pharisee of Jesus' ministry was able to do; viz., entrap him in his talk. Jesus also said, on the same occasion and in the same breath that he did not know the time of his return. To quote: "Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:34-36; Mark 13:30-32). According to Professor Willett, Jesus said he would return in the lifetime of those then living, and at the very same time he tells the apostles that neither he himself nor the angels, but only the Father knew the time of his return. Was Jesus so loose in his talk as that?

If Professor Willett is right in saying that Jesus promised his disciples that he would return within the limits of a half-century after his ascension, then he either deliberately falsified or was honestly mistaken. If the first be true, he was not the Son of God, but a rank imposter. If the second be true, then he was a mere guesser; and in that event is not to be trusted either about the future of the soul or the world. To be able to guess no better about his second advent would be to sadly fail in his claims about any pre-knowledge whatsoever. He does not hold the keys of death and Hades. There is no eternal life according to his promise. The dearest hopes of the human heart which he kindled are null and void.

The word "generation"—*genea*—means, in addition to the people of any given time, or thirty-three and a third years, a race, a nation, a family stock. Art thou a teacher in our Israel and knowest not this? Hence, our Lord simply says that the Jewish people, though they were to be scattered among the nations, would not pass away until all the things which he had predicted to take place before his return would be fulfilled. The Jewish race was never to be lost until he returned. The Jew has kept his racial identity, just as our Lord said he would. He will still be in the world when Jesus returns. And this prophecy, fulfilled before the eyes of mankind for so many centuries, should assure us that all things which Jesus said about the future will be fulfilled.

READERS of the New Testament will not need to be reminded that the impression made by that collection of documents is that Jesus is reported to have asserted that he was soon to return to earth. He was even more specific, and made it clear that the men then living would be the witnesses of the event. If one is in doubt on this point the easiest method of resolving his uncertainty is to read the Gospels themselves, preferably in the order of their production, although this is by no means essential. If to this be added the examination of the other books of the list, it is a modest statement to affirm that the impression will be deepened beyond escape that the writers of these books were convinced that Jesus had so assured his friends, and that it was the well-nigh uni-

versal hope and confidence of the church in the first century that his promise was about to be realized.

The proofs of these two statements have been assembled adequately in the early sections of the studies made in these columns on the Second Coming of Christ, and need not be repeated here. But better than any textual organization of the material is an attentive reading of the apostolic sources in the order of their development, and with the enforcements of the contexts. To make the matter quite clear again, the New Testament shows that Jesus' interpreters and reporters believed that he said he would come back within a few years; and the writers whose works supplement the Gospels were of the same opinion.

In accordance with this entirely plain and specific impression made by these Christian sources, the church through the centuries has been convinced that Jesus and the apostles so affirmed. The history of the community of believers during all the generations since the apostolic age makes clear the fact that such was the interpretation given to the classic words of the New Testament. Furthermore it is hardly disputed among careful students of the Word of God today that such is the purport of these early writings.

THE CONTRAST

On the other hand it is a manifest fact that Jesus did not come in the visible manner in which he was expected, and that disquiet was caused among the Christians of the later years of that primitive period because he did not come. These facts have also been presented in full in the studies that have appeared, but they are independent of any formal exposition, and available to any reader of the later books of the New Testament. It is hardly an adequate answer to this fact to assert that its admission discredits our Lord. It would seem to be a weak cause that depends upon such a dilemma as the acceptance of a particular theory or the discrediting of Jesus. That must imply that every other explanation has been explained and found unsatisfactory. This in the present instance is certainly far from true, yet on the face of the New Testament records there seems to be an unexplained paradox.

So vivid is the contrast between these two facts, the recorded promise of Jesus and the expectation of the first believers on the one hand, and the apparent failure of its realization upon the other, that commentators have been at pains to explain the difficulty by more or less ingenious devices. One of these the questioner has presented. It is that when Jesus said that the generation which he addressed would not pass away until he should return, he did not mean to use the language

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in its generally understood sense, which would have been entirely unambiguous, but rather employed it in a manner so different from its habitual significance that no one of his own time understood him, and only a few persons in later years, under stress of the exigency of extricating him from a dilemma, have thought of so defining the word. In other terms, the expression "generation" is made to apply to the Jewish race, and not as one would expect to the living body of people in the world at that time.

One is genuinely eager to examine every reasonable explanation of so manifest a difficulty as confronts the Bible student in this and other similar passages. But it would seem that of the seven or eight interpretations which Millennialists and others have offered on this point the questioner has selected the one which is least convincing. Among those which have proved popular and satisfying in certain circles one might mention the following, almost at random: The promise of Jesus was fulfilled in the transfiguration; it was fulfilled in the descent of the Spirit at Pentecost; it was fulfilled at the destruction of Jerusalem; the generation of true believers never shall die, and therefore will be alive at the coming of the Lord; Paul saw Jesus at his conversion, which was to him and to the Gentile world the coming of the Lord; John saw him in the visions of the Apocalypse, in which the coming was realized. The list might be lengthened, but to little purpose. For all these are but efforts to evade a difficulty which is not met with entire candor.

WHY AN OBSCURE STATEMENT

The reason why the explanation offered by the questioner seems even less satisfactory than these others is that it imposes upon our Lord the responsibility for a use of the word "generation" which has no parallel in the speech of Jesus' day; while if he had wished to say that the Jewish people would still be a distinct race at the time of his return, there were a hundred ways in which it could have been said without ambiguity. The facts that Jesus nowhere else hinted at such an idea, that none of the apostles understood him to have meant so to affirm, that the centuries of biblical study have found no such meaning in his words, and that so strained an employment of his words is resorted to only as a Millenarian expedient, make it impossible to regard it as in the least meeting the test of facts.

One has no wish to imply that the problem is an easy one to solve or that at all points it is possible to understand its various factors with entire certainty. But it is believed that of the different explanations that of the Millennialist is the one least convincing, and that in the light of advancing knowledge and experience that explanation will be seen to be both unnecessary and impossible. But in the studies that have been presented a solution is offered which has satisfied a large and growing company of Bible students, and is believed to answer a larger proportion of the questions suggested by this theme than any other.

HERBERT L. WILLETT.

Religion and the Present Hour

WE were told that out of the war there was coming a great revival of religion; men would think more seriously of death; they would set their minds to prepare for another world. In a word, we were to look for a marvelous wave of a revivalist's type of religion. It has not come. It is not to be found in the armies; it is not reflected at home. That kind of revival cannot come because the war is a grim reality; it sweeps away all things unreal.

But at the front and, equally, at home we are in the midst of the greatest revival of religion the world has ever seen. It has come in our passionate demand for world justice, for righteousness in human relations. We hate the deeds of our foes, not because they hurt us, but because they are the deeds of wickedness, of injustice and oppression, of cruelty and inhumanity. We give ourselves, with abandon, to secure to humanity peace and righteousness, that world of which the Hebrew prophets sang.

Are we wise enough now to interpret this passion which we call democracy in religious terms? Can we school ourselves and train our children to live for those religious ends which the war is revealing? This is the hour when, if we will, we may make religion the most real, natural, inspiring concept for all men. It is the hour of supreme opportunity in religious education. Shall the church, the school and the college, the agencies of education, now lead the world to a religious interpretation of democracy?

HENRY F. COPE.

In Religious Education.

Realizing God

By the Late Jenkin Lloyd Jones

HOWEVER we may define God we must confess that every definition is inadequate. Whatever God is or whatever he is not, he is not to be found in human phrases. He is not to be discovered by the resources of the dictionary. Whatever God is he is beyond our philosophies and evades our analyses. In a very true and real sense the devils may believe and tremble, the hardened of heart may formulate pious phrases, the selfish may write hymns of love and the undevout repeat most devout ritual. I am not now arguing for God. I would but enumerate, if I may, a few of the pathways that lead the soul into a sense of the divine. For religion is an experience and not a creed, a life and not a theology.

"All roads lead to thee," says the Arabic proverb. Let us take the simplest road to God, the sunshine road. The sunset glory, the unspeakable message of the daisy, the revelation of the violet, the emphasis of the rose, all lead to the divine presence. Think of all the marvelous beauty that breaks into glory on desert wastes, that spreads the delicate veil of beauty on the rugged mountain sides and when sunshine fails frost takes up the divine anthem and the snow mimics the star-rayed daisy. All the glory of the outward world is a highway that leads to God.

THE TESTIMONY OF THE STARS

If unfortunately we are blind to the beauty of the clover leaf, the grace of the drooping birch, the lady of the forest—if we are blind to all this, then let the clouds introduce us to the sweeping majesty of the skies; let the stars bring their revelations to the heart of man. And if in our ignorance we fail to fathom the measureless spaces above let us hie ourselves to an observatory, or take at second hand the testimony of the astronomer, who will spell out for us the a-b-c of the stars. Let us note the mighty certainty of the swinging planets, trace the wanderings of the comets, never aimless, never lawless, but prompt to the engagement made "when first the morning stars sang together for joy." They arrive at the appointed second in the field to which the astronomer has adjusted his telescope. Read in man-made schedules the appointments of all the stars that men have been able to catalogue. You may count on their arrival and departure in your field of the sky figured out ten years ago by the astronomer. This almanac is an adequate introduction to you any night in any observatory to which you can find access. It will tell you how to find Mars and Venus and accompany them a little way, oh, such a little way! and then you can visit Jupiter on his tireless journey!

WHAT THE MICROSCOPE REVEALS

If this immensity fails to touch you with awe, if distance paralyzes the mind, then try the revealing power of the laboratory. Seek the commentary on

God's holy scripture made by the microscope. It will introduce you into the realm of littleness which challenges your awe, admiration and love as surely as the telescope. There in realms below human vision, as yonder in the vast realm beyond the reach of the human eye, abides order, unfailing method, unerring, a promise beyond statement.

But if this outer realm that reaches from the clover leaf to the star, that takes cognizance of mountain ranges and the happy people that live in a drop of water fails you, then come nearer home, observe this sacred temple in which we live, furnished with at least five windows out of which the soul looks and takes note of this world.

THE MAJESTY OF THE HUMAN FORM

Oh! this body of mine so deftly planned, this mechanism of fore arm, wrist and fingers, the most ingenious and adjustable thing in the way of mechanism, in art or nature. And this face divine now shining with Madonna radiance, and again shaded with grandmother tenderness. Think again of the manly, fatherly features touched with anxieties that challenge the highest skill of the artist. The majesty of the human form and feature baffle the masters with brush and chisel in their efforts to reproduce. All artists bow in glad humility before this radiance, for they know that they must fall far short of the beauty that is found in the humblest hut, of the glory that is revealed in the darkest alley, the love that reaches down, down below the human into subhuman realms, that reaches the gospel of the bird's nest and touches with human-like religious devotion the instinct of the mother dog as she lavishes upon her pups a maternal skill and devotion that deserves the word religious.

How can we realize God in this marvelous outward world?

A fire-mist and a planet,—
A crystal and a cell,—
A jellyfish and a saurian,
And caves where the cave-men dwell:
Than a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky.
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

Alas! for him that is dull and deaf to the call of this outer world. Pitiable is the infidelity, crippling is the atheism that dismisses this wonderful cosmos of things, including the capstone of creative beauty and power and fitness, the human body.

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But should this outer world, this temple not made with hands, emphasized in what we call matter, fail to awaken within us a realizing sense of the divine, do we dare dismiss this outer world with a diminishing accent? I pity the soul that can talk of "matter" and "material" and "materiality" in contemptuous terms or deny their existence altogether. That is an atheism most deplorable. Heaven grant us a vision of the heavenly quality of material things, the celestial beauty of earthly facts.

"THE CELESTIAL BEAUTY OF EARTHLY FACTS"

But if we fail on these lines, for we are in search for human pathways to God, let us try the road of history, the great highway of human experience. Percy MacKay says:

Two song-birds build their nests within my brain,
And hatch strange broods, each to his own refrain;
Ever one sings: "Tomorrow,
Sweet Joy!" The other: "Yesterday, sweet sorrow!"

Let us listen to the latter voice first, the voice that sings ever of the "yesterdays." O, it is a sad story when read in fragments. It is a story of cruelties, of stupidity, of carnage, a story of selfishness and tyranny, a story of murder and war which may well challenge our superficial piety and confuse our man-made theology, our creeds born out of our ignorance and narrowness. By such a study we seem to be justified in joining with the cynic in the Psalms, "Where is thy God?" Where is your religion? Or in the phrase of modern skepticism, What about your Christ? Your saints and their inefficiencies? Sure enough, what about them? Sometimes is it not borne in upon us when we use a sufficiently long measuring line, that

But the sunshine aye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done.

Sometimes does it not come to us with the accents of prayer, that poor, stumbling man out of his ignorance has been slowly but surely spelling out the beatitudes of life, making real in heart, home and in nation the "blesseds" of the Sermon on the Mount? Are we not compelled at times to believe that the "race is not for the swift and victory is not for the strong," but that on the Calvaries of history have the world-makers triumphed?

THE COMFORT OF THE CRUCIFIED

As we read deeply into the history of man we hasten to find shelter and comfort and a homesick feeling with the beaten. What is it gives us a yearning for a place with the defeated and hopeless minority? Was Frederick Douglas, the runaway slave with a black skin, justified in his great dictum, "One with God is a majority!"? Who, what, where does this majority of the beaten come from?

Has not Edwin Markham written for us our own confession of faith? He says:

Give thanks, O heart, for the high souls
That point us to the deathless goals—
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers,
And heroes called to mortal years—
Souls that have built our faith in man,
And lit the ages as they ran.

I appeal to history to justify the "Poet of the Dream." When the multitude feeds our skepticism, when the blight of ecclesiasticism and the conceit of rulers discourage, we hasten to take shelter with the crucified ones and our faith is restored. Our belief in God comes back to us with new and irresistible power and an ever renewing accent when we find that the law of justice, the demands of equity, the dictates of love are certain, accurate, inevitable, and when we make the calculation in the economy of spirit as reliable as the formulas of the laboratory, the laws of chemistry or the theorems of Euclid. Realizing this we dare to say we will still believe in God, but do not ask us to interpret him, for that we cannot do, for finiteness cannot comprehend infinity any more than can I dip the ocean in my pint cup.

FINDING GOD IN DEFEAT

I dip into history and find something at work in this universe, this globe of man, which is steadily denying injustice and enthroning justice, disarming selfishness and crowning love with marvelous potency. This sometimes in the past has dethroned nations as it has been busy dehorning the animals, supplanting claws and fangs with brains and lamb-like qualities.

Do we not find God in the disappointments and defeats of the world? Searching the realm of soul we find ourselves unwittingly in communication with those whom the ages have called blessed.

Speak, History! who are Life's Victors? Unroll thy long annals, and say,
Are they those whom the world called the victors—who won the success of a day?
The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

Surely there is power not of human creation that manages the stars. This power is computable by human reckoning when we get the secret of astronomy. Is there not also a something that breaks into star rays on the spirit deserts inhospitable to man, on mountain heights unattainable to the human? If there is a mechanism of the soul which we did not and cannot construct and, Heaven be thanked! which we cannot successfully interfere with, even with our ignorance and stupidity—does it not give a glimpse of the Divine? How much more should this slow triumph of law, this conquering sanity of love, supplanting hate with patience and justice, give us a very real and new sense of God?

THE DREAM OF TOMORROW

I am not going in search of him, I am trying to find

out how he finds us out. How the Divine besets us, inspires us, claims us and leads us to himself even through our rebellion and our defiance.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

Now let us take Percy MacKay's second voice for a moment, the "song bird" that "builds his nest within his brain" that he talks about. It hatches strange broods, song birds that "Ever sing of tomorrow!" Yes, tomorrow! tomorrow! In the spring, the robins on their way here continually chant "Tomorrow! tomorrow!" The wild geese are flying northward from the Florida glades to the nesting place in Canada, and they are honking "Tomorrow! tomorrow!" The schoolboy goes out joyfully with his books, turns his back on skates and marbles because there is something inside of him that sings "Tomorrow! tomorrow!" The young man and woman pledge themselves in thought and devotion, to untried mysteries and unmeasured burdens, because there is a voice heard by the inner ear singing "Tomorrow! tomorrow!" Our forefathers dared the wilds of an unconquered country, braved the dangers of unknown seas, because there was something with Puritan accents, Calvinistic rigidity, that demanded if they could not sing it they must groan in solemn tones "Tomorrow! tomorrow!" and so they came.

A "PROPHECY OF THE HEART"

Whence comes this chant of the tomorrow? Is it not something in the human mind allied to that which Newton discovered which he called gravity, the unmeasured and unsuspected attraction, a pull of the spirit, a prophecy of the heart, which makes us feel that somehow "we are allied to that which does provide"?

The inner road to God is a brave road to many, an available road to all. About a hundred years ago, two talented boys were born into a gifted home in London. The father was a prosperous banker with a clean life and high ambition for his boys. The mother had been tried as by fire in the Huguenot discipline. Her forefathers had sought shelter in the protecting England. These two boys were John Henry and Francis William Newman. John Henry died in 1890, at eighty-nine years of age. Francis William died seven years later, in 1897, at ninety-two years of age. They both were fore-ordained, by their parents and by their nature, for the ministry. The ministry of the established Church of England was the assumed destiny of both of them. All that universities could do for them was at their service. Both of them were worthy their high opportunities. One took the road of "yesterday." He looked back. With wonderful fidelity, ability and unquestioned consecration he landed in the Catholic Church of Rome; that was John Henry.

Francis William, his room-mate and class-mate in college, took the "tomorrow" road and looked forward. He soon found that he could not meet the conditions even of the Anglican Church and to the disappointment of father, mother and brother, and doubtless to the agony of his own soul, he refused the orders that were offered him. He could not accept the creeds, forms and ceremonies, but fared forth on his own quest. He sought truth and to serve the right and beauty in his own way. But he also spelled his life in terms of religion. It is a long and beautiful story, but at the end of long lives, one of the boys landed in the Church of Rome, and the other as a seer and leader of a church without formula, ritual or bishop, but based only on loyalty to the inner light.

TWO INTERPRETERS OF GOD

Francis William communed with Martineau and Emerson and with them interpreted God in terms of human experience, listened to the prompting of their souls and recognized in these the voice of God. John Henry wrote "The Grammar of Faith," which I suppose is the most learned and logical effort to justify the Church of Rome by philosophy to be found in English print. Francis William wrote a great classic of free religion, entitled "The Soul," which is the book of Job and Psalms rolled into one and brought down to date by this English writer.

Now the interesting point I wish to make is that those two brothers arrived in the same place. They climbed the same mountain of vision from opposite sides and they met on the summit. Both brothers spelled their experiences in terms of God. "Lead Kindly Light!" the song of one, was the practice and joy of both. So if outward paths disappoint us let us trust the road within that leads to the sanctities.

If I Should Die

IF I should die in Flanders field,
If I should die in France,
Oh, take me out and bury me,
Beneath some friendly poplar tree
(Those poplar trees of France!)
Oh, keep me near, where I can hear
Those roaring guns of France.

If I should lie in Flanders field
Beneath the sod of France,
There let me stay till victory
Is come, and all the world is free
(God grant this boon to France!)
Oh, let me stay to see the day
That freedom comes to France.

Then take me far from Flanders field
When freedom comes to France;
Return me to the very land
I love the best, my Maryland
(It's sweeter far than France!)
Oh, bring me home to Maryland
And say: He died for France.

—ROBERT GARLAND in *Life*

Let me not flinch in this quest. Peace is the reward, shall we say, of God? What about the unrest? The joys of "tomorrow" are easily put into the hymn, but what about the sorrows of yesterday? The road of shame is a road to God. The remorse that will not let us sleep, the worm in the brain that gnaws away at our mistakes, our crimes, our neglects, how are we to interpret them? I suspect we would admit in our rebellious moods that we would wish to escape the blush and deny the shame. We say, "We will be happy and curse." "We will be joyous and hate." You cannot do it, much as you would like to, for there is something, not of your own or human organization, that will harry you into the thought of God. I have recently been reading and interpreting to my classes "The Hound of Heaven," by Francis Thompson, a wonderful poem. Not the "Hound of Hell," mind you. You can stand the clutches of the devil and survive, but you must and will give up to the divine avenger. The besetting God is too much for you.

"KEEP THE ACCOUNT OPEN"

Where do we find resting places for the trusting heart, altar places for the devout soul? Anywhere, everywhere, only so you do not close the books or force a balance on your ledge. Keep the account open.

Alexander Smith in a book too much forgotten, "Dream Thorpe," a beautiful book that appealed mightily to the best minds of the last generation, has a wonderful sketch of an execution in Scotland where certain criminals on a bright Spring morning were hung in an open field in the presence of a vast multitude. Just at the moment of intense suspense and awful anxiety when the entire multitude were awed into silence except when broken with sobs, there arose out of the grass at the foot of the gallows, a skylark, and it wheeled its way upward and as it rose it sang and the song fell like sparkling drops of rain out of the sky. The bird had risen out of sight. Then the dread drop came and these criminals, according to the human code, were launched into eternity. It was no mere fancy of a skilful writer that connected the skylark and her song with the gallows and its defeats. I believe that I am not straining human experience or befogging history when I say that there is a skylark in the soul that wings itself upward and sings the song of faith and hope in the presence of the direst calamity. The human soul is a skylark making out of our very mistakes a heavenly song. Our sins must eventually become stepping stones to heaven. The Bethel stones of our humiliation become altar places at which we see angels descending and ascending between earth and heaven.

GOD AND THE WAR

Where is the Almighty in this war? He is wherever there is a sincere, humble peasant who has left home and loved ones to offer his life a willing sacrifice to his ideal, his thought of right, his cause of God. On which side is God in this battle? He is on the side of

the loving wherever there is a woman's heart breaking, wherever there is a hungry child crying, wherever there is a man in the trenches who gladly accepts danger and hunger and cold and fever in the interest of wife and children beyond the mountains and across the river. He has surveyed no national boundaries. His lexicon is not confined to your language or mine. He is not ignorant of Russ, Hun, Saxon or French. Neither is he partial to any one vocabulary. He is the God of All Souls and those who climb the mountain of difficulties in his service find him at the top. Nay, like the hero of the Maha Bharata pilgrimage, God has been with his children all the way up the mountain. Wherever the sincere pilgrim is, he is there. God is on their side. So the prayers of all these leaders are justified except when they put a limit to the divine benignancy. Let President and King and Kaiser commend to the unseen and the unmeasured their swords, but let them beware lest they practice infidelity and exercise atheism in the face of the Eternal by supposing that he is measured by their limitations and that his benignancy will shed a radiance only on their side of the trench. His sunshine, aye, his shadows, do fall on both sides of the barbed wire defenses.

I rest in the faith that the time will come when out of this travail of ours the lesson will be plain which now is so obscure, and that is that God is not on the side of the heaviest battalions but he is on the side of the loving and loyal, wherever found, and they are to be found under all the flags. He is on the side of the faithful and the sacrificing. He is with those who travel on their poor, blind little side pathways of duty quite innocent of the truth that those they deem false are going the same way and that connections will be made somewhere on the great highway of love, the great God turnpike that leads towards heaven.

CEMENTING THE HIGHWAY OF GOD

That road is a Macadam way. It is not made of big blocks as were the ancient highways of Rome, but out of little stones, limited to a size that will pass through a ring of one and a half inches diameter, according to Mr. Macadam's formula of a hundred years ago. These humble lives, these little fragments of the great blocks of humanity, have laid down their bodies and cemented the highway of God with their blood that others coming after them may find the way still travel worthy.

"Where is the house of God that I may go and pray?
Is it where lifted sod is blessed on festal day?
Is it where hand of man has wrought an edifice divine,
When builder's skill and artist's thought, in raising it, combine?"

"Is it where robed priest leads multitudes in prayer,
Where all may come and feast on sermons rich and rare?
Is it where organ loudly peals and choir divinely sings,
Where richest altar cloth conceals God's so-called holy things?"

"No, no! God's house may be in any spot on earth,
Where eye of man can see the vision of Love's birth.
When from the glorious heavens, comes down for human feet,
The ladder of God's perfect love—

There is God's house complete."

Why Should We Pray?

By Mary H. Blair

FOR the last twenty-five years or more, prayer has been gradually going out of style. There was a time when almost every church had its mid-week prayer meeting, which was a prayer meeting in fact, where both men and women lifted up their hearts to God in fervent prayer. There was a time, too, when almost every devout Christian daily held family worship in his own home. At this time mothers taught their children to pray, usually just before retiring, or immediately after rising, sometimes both.

LITTLE PUBLIC PRAYER

The "Now I Lay Me," or "Our Father," is a precious childhood memory to many of us, as is also the thought of mother's prayers beside our cots, which, though silent, brooded like a benediction through the terrors of the night. There was also a time when at the regular worship hours at the church, different members would be called upon to lead in prayer. No one ever considered it necessary to go to the brother or sister, and arrange the matter before the meeting began as we do today. Such a thing did not occur to any one, any more than it occurred to one to arrange with people to join in the singing when the hymns were announced. In fact, every Christian was expected to be on such intimate speaking terms with God that he need not be embarrassed if called upon unexpectedly to lead in prayer. But things have changed. People speak of the customs as of the past. They are old-fashioned, like cast-off garments.

Public prayer has become almost a lost art, except among ministers, or those closely identified with the leadership of religious movements. The prayer meetings many of us know are talk-fests or lectures, with often not more than two prayers, one at the beginning, and the benediction. Once or twice a year many of our churches observe a so-called "Week of Prayer," with topics arranged by national committees, but usually one would have trouble in finding any difference between these and ordinary preaching services; at least, they are not *prayer* meetings. In fact, I wonder if it would be easy to hold a genuine prayer meeting an hour in length in many of our churches without seriously over-working the few who will offer public prayer.

FORM AND SPIRIT OF PRAYER

Is it possible, then, that we have forgotten how to pray? Some time ago I attended a convention where a prominent minister gave a series of devotionals. His Bible studies were beautiful in their interpretation of that most precious of all prayers, beginning, "Our Father who art in heaven." He concluded each study with a prayer. Hushed, as if in the presence of God Himself, we reverently bowed. Before he had uttered many sentences, however, the sense of something wrong—of some vital part lacking weighed upon me, and I

peeped! No, I was not the only one who peeped. The prayer was being read! After that, try as I might, that harmless sheet of paper stood up, an impenetrable wall, between my soul and my God. Instead of being longer able to feel the Presence, I saw only a vision of a man in his study, polishing and furbishing words—only words—that they might be pleasing to the ear. What was given to us was only a corpse, beautiful in form and dress—but dead, after all.

Is it not true that we have grown to think more of the form of expression and the rhetorical arrangement in our prayers, than we do of the great Father who yearns to hold communion with His children? Do we think our God is a Being who considers only prayers which are beautifully constructed gems of literature? Which is more precious to Him, one such as this, or the sincere, halting, stumbling petition of some contrite soul, even though it be couched in uncouth language?

SPIRITUAL CONTACT NECESSARY

Those of us who have ever endured the annoyances of a party line telephone have sometimes called up some one dear to us with a message fairly trembling on our lips. But after getting our connection we would become aware of the "click, click, click" of other receivers on the line, and know that others were listening in. Instantly that sense of personal contact is broken, and because we are conscious that others are hearing also, we cannot give our message as we desired. So it is with public prayer. That which we wish to say must be said to God alone, forgetful of all who may be listening, or the spiritual contact is broken.

Jesus tried to show the disciples what prayer should be, and in doing so he gave them a specimen, beautiful in diction, comprehensive in thought, perfect in reverence and humility. But has not our much using of this, which should be too sacred to be desecrated by insincere lips, robbed it of much of its sanctity? We have parroted it on occasions proper and improper, until our tongues give utterance to its Christ-inspired words as glibly as if it were a Mother Goose rhyme. The Lord's Prayer is no more a prayer when uttered thoughtlessly than is the Declaration of Independence.

FLIPPANCY REGARDING PRAYER

May not this note of falsity or of insincerity in so much of our prayer be partly responsible for the tendency of many people to regard with indifference all devotional life? Those of deep spirituality are pained at the flippancy of many of our young Christians regarding these matters. All too frequently we hear them remark that they do not believe in prayer, or that it does no good to pray. Yet in almost every church there are prominent members, frequently even its officers, who hold the prayer meeting up to ridicule, and make no secret of the fact that they consider prayer somewhat obsolete. What wonder that the boys and girls have scant reverence! What a pity, also, that men who are not deeply spiritual should ever find a place of leadership in the church, which is nothing if not spiritual.

Perhaps we have not always clearly understood the purpose of prayer. Many of us have been so anxious to claim the promise, "Whatsoever ye shall ask in my name, believing, ye shall receive," that we have asked for everything of which we could think: gold, fame, clothes, friends, anything for our own pleasure, even to choice arrangements of weather. Blessed is the one whose love for the Heavenly Father is so real and vital that all these little intimate things of life may be considered with Him. But is it not true that the real purpose of prayer is not to get something, but to commune with the One who can bring peace out of whatever chaos may exist within us, show us a greater joy even than what could come from the boon which we craved, and place our lives so in harmony with the Divine plan that our desires will be purged of selfishness? Then prayer becomes something more than mere bartering with God, or an arrangement to get something for nothing, or a spiritual get-rich-quick scheme.

THE WAR AND PRAYER

The discouraging conditions we have pictured were the pre-war conditions. Before the great war began, our spiritual indifference was appalling. We lived for ourselves. Materialistic demands made upon our strength and our time crowded spiritual things out. We no longer held family worship. There seemed to be no time for it. Besides, the family was seldom together except at meals. We no longer observed a regular time for personal devotions. Again, there seemed to be no time for them. We had almost entirely lost the habit of teaching our children to pray. We resorted to prayer only in the direst extremity. In fact, we seldom mentioned prayer. We were sometimes a little ashamed for people to know that we ever prayed. Of course, there was a place for public prayer, but we said nothing about that blessed intimate communion which can only be found in private prayer. In fact, prayer was a word tabooed in polite society.

Then came the war. Our great generals began crying, "Pray!" Our President urged, "Pray!" Our soldier boys wrote home, "Pray!" Today, steadily growing stronger and louder, comes the cry from thinking men, "This war will not end until God has brought the nations to their knees!" And we are coming to our knees. Burdened, we turn to that Other One who also was bowed down with sorrows and acquainted with grief. Here we all can find the help we crave. But it comes through prayer.

Are there those of us who do not believe in prayer? Jesus did. Do we not have time to pray? Jesus did. Do we not want to pray? Jesus did. Do we feel that we do not need to pray? Jesus needed to. Do we not gain strength from prayer? Jesus did. What are we, that we should do less than Jesus did.

The Parsonage, Eureka, Ill.

When we let new friends into our lives we become permanently enlarged and marvel that we could ever have lived in a smaller world.—David Grayson.

Victories of Faith

The increasing victories of the Allied Armies are all victories of faith, because they have back of them innumerable triumphs of the Gospel of Christ.

Only the prevalence of Christianity in Great Britain and her dominions made them so prompt, powerful and steadfast in their stand against German outlawry.

The United States, without Christianity, would have made alliance with Germany, just as Turkey did.

To the missionaries, chiefly, China and Japan owe their understanding of the peoples and the principles involved in the conflict.

The Latin American republics are with the Allies, neutral, or worse, in direct proportion to the amount of missionary attention they have had.

The Church of Christ, in its local congregations and in its missionary, benevolent and educational activities, at home and abroad, must make and keep the peace of the world.

The Communion Table is the only Peace Table that can permanently stand.

If in the past we had put twice as much of both men and money into Missions, we should not now have to put a thousand times as much into War.

Unless we put the Church and all its essential enterprises on a war basis, we shall have to endure war forever.

WHEREFORE, we must do our utmost in remittances to the Men and Millions Movement and all National Boards before the year ends, September 30th.

Men and Millions Movement

222 W. Fourth Street

Cincinnati, Ohio

Uncle Sam as a Social Worker

Revising

Thomas Jefferson

THOMAS JEFFERSON believed the least law was the best law. He thought the functions of government should be confined largely to restraining the selfish individual. Jefferson was one of humanity's liberators from a regime of tyranny and unjust law made by the overlord and privileged classes. His program was necessarily one for the securing of the individual's freedom and right to self development. But that battle is won. We thresh old straw when we contend for the individual's rights in law. As against society he has much the better of the equation.

Jefferson also had to deliver men from the incubus of appointed favorites in office and an administration that reflected all too much the will of the master class. So his program called for the election of all officials by popular vote and for short terms. He was determined that public officers should be the servants and not the masters of the people and he made them subject to frequent recall. But that battle is also won and we now need better administration of the people's will. This calls for fewer elective offices and longer tenure in order to develop expertness, with law making always in the people's hands. Jefferson believed that society should do as little as possible in its organized capacity and the individual be given the largest possible latitude for initiative. That was good in a day when individuality was denied and mastery asserted through both law and constitution. Today's need is for a constructive social program by which the over-assertive individual can be restrained in his exploitation of the community and his fellow men and by which all can work together for the common good. Jefferson wrought for humanity's welfare. His program fitted the needs of his time. His principles are still valid but his program does not fit our times. We honor his imperishable name best by preserving his principles through a revision of his program.

* * *

Taking Up the Army's Slack Time

The proverbial independence of the American has found an adjustment to the social demands for efficiency in the army camps that is fairly startling. Instead of interpreting independence as the ability and abundant opportunity to do as one pleases when off strictly military duty, Uncle Sam now adjusts independence to organized efficiency. He gives the soldier plenty of time off duty and fills that time so full of things that appeal while helping that he feels no curtailment of initiative or checking of independence. At the same time he is saved from the temptation to let initiative and independence seek dissipation or any false stimulus. Commercialized amusement and vice always hover near an army camp to prey upon the love of a good time that characterizes all able-bodied youth. The abnormal social life of an army camp leaves a deficit in social arrangements that the home supplies and the lure of vice and dissipation is strong. The exacting drill and well clogged and belted life of the army organization reduces initiative to a minimum and the impulse of youth rebounds with a vengeance when the hour off duty and out of the regimen comes. The sameness of every day and every place makes a change look good and the near-by city gives strong invitation to change. The strict authority of army discipline brings a reaction in favor of the loosening of all restraints when from under it even partially and "going the limit" for a hilarious good time. Abroad, the natural inclination to explore every phase of life and especially to see things hitherto forbidden claims free reign. Thus it becomes easy during the slack time and the hours of leisure to walk the great white way and turn down the narrow black alley.

But Uncle Sam has found that this slack time can destroy much that he has built up in the drill hour. He has learned

that there is a way to answer the call of youth's nature for fun through wholesome recreation. He has also thought of the citizenship out of which the future is to be built and knows that the leaders of it are now in the army camps. So he turns from his proverbial policy of non-interference and interferes through offering the lads something which is just as good fun as the old license of an over-interpreted independence. Now in Germany, if the Kaiser thinks a thing is good, he marshals the youth, whether in school or army, to do that thing. Not so our dear Uncle; he lures them to it with no orders except those that every society has a right to give in self-protection against the vice of the individual. He offers amusement with the trap door left out. The only chap he interferes with is the one who commercializes humanity's thoughtlessness and love of fun and natural animal instincts by offering it the skeleton of vice dressed up in the garments of Circe. He is not paternal in it; he is careful to make it fraternal and that is the difference between all of Germany's social schemes and those of democracies.

* * *

Musician, Play Leader and Showman

We have pictured Uncle Sam as a clown and always made him up as if he were ready on the instant to fight or play a farce. Now we see him at both. All the day he leads his battalions with a grim tread as he prepares them for the terrible work of caging civilization's chief criminal. Then in the evening he plays them the farce, umpires a boxing match or a ball game, spreads a circus tent or runs the dizzy film for the entertainment of his beloved millions of tired but unwearied boys. He has put the better part of a cool million into Liberty Theaters and millions into Y. M. C. A. audi-

For—

Your Men's Class
Your Women's Class
Your Young People's Class
Your Home Department
Superintendents
Teachers of Uniform
Lessons, etc., etc.

*The 20th Century
Quarterly*

Which is published first for the
Autumn Quarter, 1918

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Chicago

toriums and he reserves wide spaces for the evening game and the outdoor entertainment. To the Liberty Theaters he sends the best talent obtainable and the "Y's" are always filled for a good movie show. He erects platforms for boxing and wrestling and provides play organizers and referees and instructors by the hundreds, then puts his hearty O. K. upon the whole vast social and athletic organization of the Army "Y" and sees to it that everything works together like cogs in wheels to make both effective in a co-operative manner.

During the evening or off-day in town is the time when there is most temptation to take a fling or to beguile the lonesome, away-from-home feeling with a taste of that which home always forbade. So Uncle Sam has pre-empted the field through the activities of the Fosdick Commission and prohibited the scarlet woman and the booze dealer and every sort of dive and substituted good shows, club houses, places to meet friends and relatives and other decent people. He has furnished hotel accommodations, hostess houses, physicians and nurses and organized the people of the community to make the place more inviting. He has gone further and turned motherly hands to the care of foolish girls who have more foolish mothers and who take that acute malady known as khaki girlitis. If a fatal mistake is made he has provided detention homes for the victims. He has read many a community a severe lesson in good manners and good morals by refusing to send his errant boys or their victims to the average unspeakable jail and insists that the "black plague" shall not walk about clad in silks but submit to scientific care and legal restraint. It is not independence but anarchy that is served by the municipality that tolerates it. Thus many a city has been led to a revival of civic life through a thorough moral reform and civic clean-up, and commercialized amusement has learned that it cannot run riot where our Uncle is making soldiers.

Best of all the things he does is to teach the lads to sing. As the typewriter clicks this off, platoons are passing making metronomes out of the click of their heels on the gravel as their voices ring out through the trees, singing as they march and marching as they sing. Pershing cabled for more singing regiments and he is getting them. A friend who was in Paris when the little scrap at Chateau Thierry was pulled off by our boys says the Frenchmen described to him how our lads swung up to the front, singing as they marched through the brave French legions who were being pushed backward with their heels in the ground. The admiration of the French for their sangfroid was unmeasured and, tired as they were with the days of pounding, they caught the lilt and took new courage; singing and shouting, our Yanks went into the hail of steel and from that day the bulging German line began to bend the other way and is still bending. How they do sing in the Y's at night! One is convinced that a people who sing together will work together, fight together and cease in good time to prey upon one another. The community of song attunes hearts and souls and the motives of men must catch step with the lilt of the music and learn to walk life in harmony. There is no room for the cynic, the grouch and the pessimist in a sing-song, whether in church or army or community. The army bands are being increased from twenty-eight to forty-nine pieces.

* * *

Our Uncle as Army School-Master

Every soldier is in school and every cantonment is a sort of democratic university. The drill in arms is no longer all the soldier is taught. Here are some of the subjects offered: Mathematics, English, French, stenography, typewriting, report writing, telegraphy, wireless, telephony, engineering, navigation, psychology, character building and—tell it not to the school boards—in some cases German. Here is a story that illustrates why: A doughboy was out on observation duty at a listening post. When he came in his commander asked if he could hear anything. O yes, he could hear talking very plainly. "What were they saying?" "Well, the fools were

talking German and I don't know." The Y. M. C. A. has charge of most of this work outside the officers' training camps. The educational directorship is assuming first place in the "Y" staff. A democracy depends upon intelligence and the armies of democracy will fight the better through its development. Besides, it is a rare opportunity to prepare for the democratic leadership which will be the portion of the men who were brave enough to fight.

ALVA W. TAYLOR.

The Sunday School

Brass Tacks

Review Lesson for the Quarter, for September 29

I AM not sure that I know precisely what I am talking about when I start off under the title of "Brass-Tacks," but I have an idea that it means getting right down to business, touching life at the vital points. That is what we are going to do. For a whole quarter we have been discussing actual Christian living. First we tried to catch the spirit of Christ and then we tried to apply that spirit to daily living in a series of very practical lessons, which we trust have done us all much good. Today as we close this work, preparatory to going back to the Old Testament for a time, let us bring the whole matter to a focus upon the three living issues in a man's daily life.

A recent writer tells us that the average man has three and only three vital interests: (1) How to get a living. (2) How to meet his family problems. (3) How to have a good time. We will tackle these in turn. And I am ready to say right here that if our Christian religion does not help a fellow when he faces these actual needs it will have to be abandoned. I am willing to admit that the reason why so

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The Christian Century Press
700 E. 40th Street, Chicago

many people have quit going to Sunday School is because that school has never touched these vital affairs of his life. I am willing to go farther and admit that the reason why thousands have never been won to the church is because the church has never shown how religion hooked up with these every day needs. This is worth thinking about very carefully. This is a review that will open our eyes. We shall see things.

First of all, this problem of getting a living is pressing. It cannot be dodged except by becoming a tramp or by going to jail. I simply must get that bread and butter, and what is more I must pay that rent. In a complex society like ours that is not so easy. A dollar buys just one-half as much as it did three years ago. I must keep my health and I must keep my morals or suffer. Two-thirds of the men are right now so much engrossed in the primitive pursuit of food, shelter, heat, and clothes that they have almost no time even to consider the church. They never give the orchestra concerts a thought and for the same reason they never bother about the church. Church may be very nice for those who have the time and money, but they simply cannot attend. How often hard-working people have said to me, "I would love to attend church, but I cannot meet any additional expense and you know I am too proud to join the church and then not pay my share." Within a few months I learned of a good family of Disciples who did not join our particular church because they felt that they could not hold their own, financially, in it.

Our job then, is to show how the church develops morals, steadiness, health, ability and promotes the power to earn a living and how to use energy. I believe I can show that. I know I must show that or my case breaks down. I can show how a genuine Christian can make and use money more advantageously than a worldly man, how his health will be better, how his morals will promote prosperity in the large. Religion does help a man in getting a living and living is more worth while.

Now about the family and its problems—has religion a word of life here? Most assuredly. The integrity of the family depends upon the love of husband and wife and their loyal devotion to each other. Religion promotes that. The integrity of the family depends upon the regard of parents and children mutually. Religion teaches that. One of the ten commandments relates to that. Associations are helped by religion. Habits are controlled by religion. Education is promoted by religion. Proper marriage is helped by religion. Control is taught by religion. Loving service is taught by religion. Nothing in all the world will so help a man in bringing up his family in a complicated society filled with pitfalls and dangers on every side, as religion at home and in the church and in business.

And fun, it is mighty hard for the average man to have a good time and not smash the decalog! He finds that about every time he goes out to have some relaxation and to break the dull monotony he is in danger of running amuck. "Thou shalt not" seems to stare at him from every side. Dancing is dangerous. The theatre is questionable. Cards have an ancient ban upon them. Drinking is bad. Women are full of guile. Games of chance are wrong. Swearing is the wrong way to express excessive emotion. The church is locked up except for prayer-meeting and Sundays. The boarding houses are cheerless at the best and places of temptation at the worst. One tour of the streets is enough. What has the church to say to the fellow who has worked hard all week or all day and wants a little relaxation? Usually, in ninety-nine times out of a hundred, "Thou shalt not." Don't go to the theatre, don't dance, don't play cards, the ancient trinity—don't drink, don't swear, don't meet questionable women, don't, don't, don't.

Isn't it about time the church had a program of construction? Can we learn anything from the Army Y. M. C. A.? Can we have open churches with music, light, companionship, service, light refreshments, clean amusements, sweet

women, fine fellowship all around? Can we? Ought we? And adequate discussion of this theme will show the immense field open to the Christian home in this regard. I believe religion has a modern message to the man in quest of relaxation. Religion alone can guide and guard these hours of genuine fun into channels sweet, pure and enduring. Is not the opening of homes to soldier boys a move in the right direction? Have we not been extremely selfish in our home life—we so-called Christians?

JOHN R. EWERS.

Holiness does not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness.—*G. Campbell Morgan, D. D.*

Nevertheless whoever seeks citizenship at last in that all-holy city must now day by day watch, pray, labor, agonize, it may be, to sanctify his allotted dwelling in his present "mean city."—*Christina Rossetti.*

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The Larger Christian World

A Department of Interdenominational Acquaintance

War-Time Commission of Churches Meets in Washington City

The general War-Time Commission of the churches held its second annual meeting in Washington on September 24. The sessions were held both forenoon, afternoon and evening in the New York Avenue Presbyterian church. There were a number of reports and addresses, covering fully the various phases of church-work in war-time, the new problems confronting the church as a result of the war, and the religious outlook for the future. President Wilson and the secretaries of the army and navy were invited to speak at the meeting.

President Wilson Is Embarrassed

President Wilson in a message to Rabbi Wise recently commended the proposed Zionist reconstruction of Palestine. As soon as this was made public the Rabbis' National Committee made a vigorous protest, for they are not in sympathy with the Zionists. It is thought that the President's message to the Zionists was an indirect way of serving notice on Turkey of the war program of the United States.

Ministers of Great Britain Make Rejoinder on Millennialism

Last spring the millennialists of Great Britain, of whom we may count G. Campbell Morgan and F. B. Meyer as the most prominent, sent out a manifesto to the Christian world declaring that they believed that "the revelation of our Lord may be expected at any moment." This manifesto has been answered by a protest from a notable company of prominent ministers of Great Britain. They say: "Without entering upon any discussion of the question which is the subject of the manifesto, we feel it to be a distinct misfortune that at a time when the very existence of our faith is being challenged this attempt should be made to divert the thoughts of serious people in a direction which is, to say the least, highly controversial, and upon which men of equal learning and devotion entertain widely different views. We believe that Jesus Christ distinctly warned His disciples against this kind of speculation."

Federal Council Leader Receives Greeting From General Pershing

During his recent visit in France, Rev. Charles S. Macfarland, Commissioner to France of the Federal Council of the Churches of Christ, bore the greetings of the American churches to General Pershing. The latter responded most cordially and, among other things, said: "The powerful resources of the nation which have been placed ungrudgingly at the disposition of the army are indispensable for the accomplishment of our duty. But we know that mere wealth of material resources and even of technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and the motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves."

Directions for Observance of Noon-time Prayers

The official heads of the various religious denominations of America have united in a request to the members of these communions that each day at noon the Christian people should bow their heads in prayer for the nation. The following are the things for which we are requested to pray:

For those who fight and die for us;
For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;
For those who loyally serve and sturdily sacrifice at the home base;

For individual and world cleansing from the sin which leads to war;

For the coming of the Kingdom of brotherhood and good will and God;

For the revival of the faith that shall ultimately be the end of war and the dawning of the reign of peace.

Those signing the request were Bishop Eugene R. Hendrix, Rev. J. B. Gambrell, Rev. Edgar DeWitt Jones, Bishop Wm. O. Shepard, Rev. James I. Vance, Rev. George W. Coleman, Rev. Hubert C. Herring, Rev. Wm. M. Anderson, Bishop Alexander C. Garrett, Rev. J. Frank Smith.

Methodists Elect Teacher of the Rural Life

The Pittsburgh Christian Advocate reports: "The Rev. Ora Miner of Cooperstown, Pa., has been elected professor of Rural Church Life in the Iliff School of Theology, Denver, Colo. Mr. Miner comes to this chair after six years of remarkable work in the field of the rural church at Cooperstown, which has made him a conspicuous leader and won for him the approval of such men as Warren H. Wilson, of the Presbyterian Church, and Professor Samuel Dickey, Doctor Vogt and Doctor Forsyth, of the Methodist denomination. He begins his new work with the opening of the new school year, September 24."

Seminary Attendance Falls Off

The effect of the war on the theological seminaries is perhaps symbolized by the facts at the opening of the McCormick Theological Seminary in Chicago this autumn. The attendance was 100 as compared with 190 the previous year. An address was made by Professor Samuel Dickey outlining some phases of life today. Two new elective courses were announced, one on young people's work by Mr. E. P. Gates of the Christian Endeavor movement, and one on church publicity by Mr. Herbert H. Smith of the staff of the Continent, a Presbyterian newspaper.

Chaplain Proves Disloyal

An unusual case is that of Capt. F. J. Fainler, Roman Catholic chaplain in the second infantry, U. S. A., who has been found guilty of disloyalty in the service along with another officer with a Teutonic name. The charges upon which he was convicted include contemptuous and disrespectful language against the President; upholding the sinking of the Lusitania, asserting the American troops in France were a drunken mob and declaring Liberty Bonds should not be purchased. The case has been put up to President Wilson for review.

ORVIS F. JORDAN.

It is the unrest of a divided purpose, the ache of an unsatisfied conscience, the uneasiness of a self-regarding spirit, that are so hard to bear; not the troubles that he sends, not the discipline by which he trains us. Yes! we can escape from ourselves into God: otherwise there is no refuge for us.—Charles Beard.

What can this "religion of the future" be but that devotion to the racial adventure under the captaincy of God which we have already found, like gold in the bottom of the vessel, when we have washed away the confusions and impurities of dogmatic religion?—H. G. Wells, in "God the Invisible King."

News of the Churches

Garry L. Cook, of Indiana, Lecturing in Chicago

A number of Sunday school conferences are being held this week in Chicago, Garry L. Cook, of Indianapolis, state Sunday school superintendent, being the chief lecturer. On Monday evening, at the Central Y. M. C. A. cafeteria, a pastors and superintendents luncheon was held, with Mr. Cook speaking on "Administering the Church School." On Tuesday evening Mr. Cook spoke to officers and teachers of north side churches at Irving Park church; on Thursday evening he will speak at Jackson Boulevard for west side leaders, and on Friday evening will address south side officers and teachers at the Morgan Park church. Each of the conferences begins at 7:30. Mr. Cook speaks on Teacher Training and conducts helpful conferences on modern methods in Sunday school work. Sunday school workers of all the churches are invited to attend the meetings. No conference is planned for Wednesday evening.

A Patriotic Pastor of a Patriotic Church

There are few congregations more patriotic than First church, Amarillo, Tex. When the United States entered the world war the official boards jointly voted that the pastor, Ernest C. Mobley, might feel free to fill any war call on week nights and Sundays when necessary. The congregation unanimously endorsed the vote. The pastor found constant calls both week nights and Sundays. At home, from elders to juniors, they "kept the church fires burning." The membership is leading in all community interests and public enterprises. At a recent joint war work banquet of men and women of the city, the chairman and every speaker and singer were members of the Christian church, with one exception. The speakers represented Red Cross, Y. M. C. A., Y. W. C. A. and Food Conservation. After being urged for a year to enter Y. M. C. A. work overseas, Mr. Mobley finally decided to go. Everything was arranged with the Personnel Board as to overseas expenses and an allowance for the family. When the letter from the Personnel Board was read to a joint official board they immediately voted an indefinite leave of absence from the pulpit with the privilege of paying the full salary for six months' service. The Y. M. C. A. readily accepted Mr. Mobley's offer of six months' service.

Of Interest to Disciple Ministers of Chicago

At the Chicago Ministers' Meeting to be held Monday, September 30, in the Central Y. M. C. A. Building, 19 S. La Salle street, the speaker will be Rev. Sidney L. Gulick D. D. His subject will be "The Place of the Church in America's World Opportunity." Dr. Gulick is regarded as the greatest living authority on the Eastern Question and his message will be one of great interest and importance.

A Community Church at Muncie, Ind.

Asa McDaniel, for several years leader at Rensselaer, Ind., church, has since April been minister of the Congerville work at Muncie, Ind. He writes that he has been busy getting an organization to take care of the needs of that part of

the city. He says: "We have a community service and it is the purpose of our leaders to keep the church in full control. We have a church membership of 200 with a service flag of 40 stars. The congregation is rich in young people. We have more under middle life at our services than we have above that age. The church is open most all the time and we hope in the near future that we can have an 'open church.' Its membership is made up of all sorts of faiths united in service for the 'other fellow.'"

Disciple Missionary of Porto Rico Leads in Moral Uplift in Bayamon

M. B. Wood, superintendent of missions in Bayamon, Porto Rico, writes interestingly of efforts he has recently made in behalf of moral progress in the island. This is his message: "Recently the writer called a meeting of the Committee on Social Reforms, composed of representatives of all denominations in the Evangelical Union of the island, to consider ways and means of seizing the present opportunity for moral progress made possible by the present mobilization here. Among the measures approved were the designation of September 29th as Personal Purity Sunday, with suggested program and free literature; permanent committees of evangelical workers to receive and distribute articles from churches for the immoral women now in the jail-hospitals with a view to change of life. Bishop Colmore, of the Episcopal church, is preparing the immediate program of the churches on morality matters while timely recommendations were made as the support of the action of the Attorney General, publicity of the available laws on morality, gambling, and intemperance and special efforts to serve and help soldiers and their families."

* * *

—The Kansas Ministerial Institute meets with the Manhattan church this year. The date of the state convention is September 30, the place being Dodge City.

—Carl Agee came to the work at Lawrenceburg, Ky., July 1, and has just closed a meeting there in which thirty-three members have been added to the congregation. The chairman of the board of officers writes that he "has already secured the confidence and esteem of all with whom he has come in contact; his sermons are thoughtful, forceful, helpful." Miss Fred Fillmore, of Cincinnati, daughter of J. H. Fillmore, led the singing in the recent meeting, and the report comes that "she sang herself into the hearts of the people; she is quiet, unassuming and dignified, but very much in earnest."

—The address of President Charles Franklin Thwing, of Western Reserve University, which was printed in last week's issue of *The Christian Century*, was originally published in *Religious Education*, and credit should be given that publication for the article.

—More than a score of young people united with the church at Manhattan, Kan., on a recent Sunday. Otho C. Moomaw leads at Manhattan.

—W. H. Waggoner, national evangelist, is now back in Illinois for a while holding missionary and church efficiency institutes. From September 9-16 he was at Columbus, September 16-22 at Gerlaw, and he has other engagements planned

for Chambersburg, Lynnville, Lake Park and other points.

—R. H. Heicke, recently of Kansas City, Kan., began his new service at West Side, Springfield, Ill., on September 15.

—G. L. Messenger is the new leader at North Tonawanda, N. Y. He was formerly minister to churches in Pennsylvania.

—M. L. Buckley goes from Ft. Wayne, Ind., to succeed C. A. Pearce in the pastorate at Marion, O.

—George L. Snively led in the dedication of the new \$40,000 building of the South Dallas, Tex., church on September 15. W. W. Phares has led at South Dallas for four years, during which period over 400 members have been added to the congregation.

—In First church, Walla Walla, Wash., Sunday school, to which A. R. Liverett ministers, there are seven organized departments and 40 classes.

—D. G. Dungan, recently of Gosport, Ind., is the new pastor at Estherville, Iowa.

—Harry Green, pastor at Boone, Ia., recently received into church membership a minister of the United Brethren church, John M. Beck.

—Centralia, Ill., congregation, led by A. K. Adcock, has perfected plans to liquidate an old debt on the church building, also to take care of a loan.

—At the closing service of W. W. Johnson's ministry at Orrville, O., the sermon of the departing leader had as its theme "The New World." There was a crowded house at this service. A local paper states that "W. W. Johnson leaves the congregation with every one a personal friend." New Philadelphia, O., is Mr. Johnson's new field. He began his work there last Sunday.

—J. S. Clements has resigned from the pastorate at Cairo, Ill.

—J. P. Givens is in the third year of his pastorate at Hoopeston, Ill., and during his ministry two hundred people have been added to the membership of the church. Last year the missionary budget was \$1,000 and Mr. Givens says they will make it \$1,500 this year. The membership of the church is over five hundred and it has a larger percentage of activity on the part of the membership than churches of that size usually have. Andrew Scott was the immediate predecessor of Mr. Givens.

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Federation in City and County Seat

DISCIPLES AND CONGREGATIONALISTS IN CHICAGO

The California Avenue Congregational Church, and the Monroe Street Church of Christ of Chicago, which have been holding union services during the summer, have decided to federate for two years or during the remaining period of the war if it continues more than two years longer. The two churches are located one block apart in a community where Protestantism once thrived and where, in a section three blocks square, there are now seven Protestant churches, most of which are finding it difficult to maintain themselves. Many of the well-to-do people who once lived in the community have moved away and others quite unattached to any church have moved in. Among the new comers are many foreigners and a large number of Catholics who give loyal support to a very large Catholic church near by. The problem of maintaining Protestant churches therefore has become very acute.

The Monroe Street Church was organized in 1891 and was the outgrowth of a Mission Sunday School established some years previous by the Western Avenue Church. It has property valued at about \$28,000.00, the larger portion of which was acquired during the ministry of Rev. C. C. Morrison, now the editor of the Christian Century. The membership reached approximately 200 at one time but has been decimated in recent years, largely by removals, until at present it has only 125 names on the roll. The church has been without a settled pastor since last November.

The California Avenue Church was organized in 1883 and was once a very flourishing church. It has a property valued at about \$50,000 and under the popular ministry of Dr. D. F. Fox its spacious auditorium was regularly crowded to its capacity, especially on Sunday evenings. In recent years it, too, has suffered heavy losses by the removal of its members to the suburbs. Its last pastor, Dr. J. W. Vallentyne, resigned and left the field early in June with the earnestly expressed wish that the two churches might find it possible to unite or federate.

Negotiations were taken up at once under the general leadership of Rev. Perry J. Rice, Executive Secretary of the Chicago Christian Missionary Society, who was temporarily supplying the pulpit of the Monroe Street Church, and with the counsel of Dr. Reuben L. Breed, Superintendent of the Chicago Missionary Society. Committees were appointed and after due deliberation articles of federation were mutually agreed upon and submitted to the two congregations for final action, both of which have since voted unanimously to adopt them.

The federation is for the period of two years at least and should the war continue longer than that, for the remaining period of the war. The two congregations will, during this period, unite for worship and service under the leadership of a pastor and such other paid workers as may be jointly chosen to serve the federated church, which will be known as the Monroe Street Federated Church (Congregationalists and Disciples). Each church will continue to maintain its identity as a church, continuing its present organization with such slight changes as may seem advisable and permissible without in any way affecting its integrity as a corporate church.

The Sunday services will be held in the California Avenue church and all mid-week services will be held in the Monroe Street church which will also be used as a place for social gatherings and entertainments of all kinds. The governing bodies will meet jointly and organize themselves into one Board which will have charge of the worship and service of the Federated Church.

A unique feature of the agreement is the article which reads: "Some form of community service in addition to the regular lines of church activity shall be inaugurated as soon as possible after the federation is effected and shall be maintained as a part of the federated church program." The members of the two churches have, in adopting the articles of agreement, placed themselves under peculiar obligations to continue as such during the period of the federation and to support the Federated Church in every way possible. A pastor will be called at once and the promise of a successful season's work is very bright. It is the hope of many interested that the federation thus effected may become permanent and that a great service may be rendered the community in which the church is located.

The two churches met separately on last Sunday, the 22nd, and made final arrangements for the merger on next Sunday.

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DISCIPLES AND BAPTISTS IN CHICAGO

Last Sunday the members of the First Baptist Church of this city came in a body to the Memorial Church of Christ where they will worship as a united congregation from this time forth. For the present the integrity of the two congregations will not be impaired, but all activities will be carried on as a united church. The First Baptist Church is the oldest church organization in Chicago. For many years it has worshiped in the fine edifice at Thirty-first street and South Park boulevard. It has had among its pastors such leaders of the Baptist body as George C. Lorimer, P. S. Henson and R. H. DuBlois. The present membership is about 550. Dr. W. H. Main, the present pastor, will continue with the church, and, with Dr. Willett, will minister to the united congregation. The building recently occupied by the First Baptist Church has been sold to the Olivet Baptist Church (colored), which is said to be the largest Baptist church in existence.

* * *

DISCIPLES AND CONGREGATIONALISTS AT PITTSFIELD, ILL.

The town of Pittsfield, Ill., was originally founded by a company of people from Pittsfield, Mass. They brought New England ideals and the energy and enthusiasm of the young people who, in the last fifty years, have made the West. One of the first things they did was to set out trees, which are today the pride of the town. They next gave their enthusiasm to the school and the church. Following the usual custom of the county-seat town, different denominations, one by one came in. The first church was the Congregational. The Disciples of Christ came in later, and they now have their fine building just across the street from the commodious Congregational building. Each church

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Herbert L. Webb, Minister

went on its own way for a number of years, following its own trend, the Disciples church growing more rapidly than the Congregational. Each church in its own way believed in Christian unity. Neither one, however, did anything toward getting together, until one day the lightning struck the church of the Disciples, and the Congregational people invited the Disciples to share their building while the Disciples' house was being rebuilt.

Two other things, however, had been happening. The young people in the schools were, on week days, simply Pittsfield young people, but on Sunday they were Congregationalists and Disciples, Methodists and Baptists, etc. While each church did its part towards building up its own life, there was no one who could prevent the young men of the Christian church going with the young women of the Congregational church, and every now and then a home was founded in which the husband was a Disciple and the wife a Congregationalist, until it came about that there were a goodly number of such homes in the community.

Another thing happened; each church had a good minister and the two came to be fast friends. Unconsciously the two churches were being brought together. Then, the great war came and there was occasion to conserve fuel, and there was the shortage of ministers. Just about this time both pastors resigned. Quite naturally there came an effort to federate, which effort terminated last July by the organization of The Federated Church of Pittsfield.

The federation has naturally called for minor concessions on both sides, but there was no demand for either one to yield anything vital. The government of the Federated Church is in the hands of a Board of Control of ten, five elected from each church. Every matter of interest is first passed upon by the Board of Control, and by them recommended to the united churches. In the future there will be three church clerks, one for the Disciples, one for the Congregationalists and one for the Federated Church. Each church is to retain its identity; when new members come in they are to choose the method of baptism and the church in which they are to be enrolled. Each new member will become a bona fide member of either the Disciples or the Congregational church. No influence is to be brought in any way to determine which church any one is to join. Every possible influence is to be brought to lead each man and woman into a higher Christian life. The question of which church is purely a personal matter for each individual to decide.

In associational gatherings the Federated Church will be represented officially in both the Congregational and the Disciples Associations. Early in October the Quincy Association of Congregational churches will meet at Mendon, and it is hoped there will be a large representation from the Congregational church. The same week the General convention of the Disciples will meet in St. Louis, and it is hoped there will be a large representation.

NEW YORK

CENTRAL CHURCH
142 West 51st Street
Finis S. Idlesman, Minister

In the matter of benevolences, each member is to choose where his benevolence offerings are to go. The representatives of each church will be heard from time to time.

In August, by invitation of the Federated Church, the Rev. W. H. Hopkins, a congregational pastor of Atlanta, Ga., was asked to spend a Sunday in Pittsfield. His heart convictions, as well as experience had fitted him for the work. For ten years he was pastor of a Denver church; when he left the church it was represented by workers in Persia, Korea, South America and China. Not one of these workers belonged to the church of which he is a member. He has always had the larger vision. To him the Kingdom is far more important than any denomination. He believes that in the new day which is coming the Federated Church is to have a large place.

The church has given him a unanimous call to be its pastor. The outlook seems bright for a good work in the local community, and a work which will inevitably have its influence in a larger fellowship of the churches.

BRITISH LEADERS IN CHICAGO

Chicago people will keep in mind the important meetings this week under the direction of the Inter-Church War Work Committee. On Thursday evening great gatherings are to be held in the Englewood Baptist Church, the First Congregational Church of Oak Park, and the

ST. LOUIS

**UNION AVENUE
CHRISTIAN CHURCH**
Union and Van Vorss Avenue
George A. Campbell, Minister

First Methodist Church of Evanston. On Friday evening a great mass meeting is to be held in the Auditorium Theater, at which Bishop Gore of Oxford and Dr. A. T. Guttery of Liverpool will be the speakers. The general theme of all the conferences will be "International Christian Fellowship in the War." Tickets of admission may be secured by pastors for any of their people, or from the office of the Inter-Church War Work Committee, 405 Association Building.

ILLINOIS NEWS LETTER

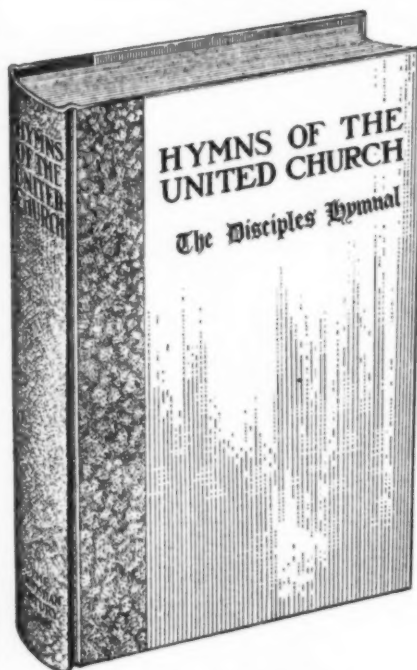
On Sunday, September 15th, I had the privilege of meeting with the Hoopeston church, one of the best churches in Illinois. For a good many years the Hoopeston church struggled with a heavy debt. About three years ago this was liquidated and the church has been growing in every way much more rapidly since that great victory.

On Sunday afternoon I addressed the brethren at Rossville, where Chas. J. Adams ministers. This was a former pastorate of the State Secretary and, of course, the visit was enjoyable. Mr. Adams is doing a fine piece of work with this good church.

The Men and Millions Emergency Campaign in Illinois deepened our con-

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Pastor Christian Church,
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viction as to the value of county organization. We are planning to organize every county in the State just as rapidly as possible so that we will not have to appoint committees every time there is a big task to do. The State Secretary was able to organize Vermilion and Champaign counties while in Eastern Illinois on the occasion of the visit to Hoopeston. Both counties hope to become unanimous in the missionary program of the church this year.

We are able to report that Illinois has reached \$200,000 for the Emergency Fund and wish to take this opportunity to say that the brethren in Cincinnati are very anxious to complete collections soon that this work may not be an interference with our plans for raising the missionary budget this autumn.

Three of our District Evangelists are engaged in good meetings and the others are making preparation for evangelistic campaigns. We are encouraging the churches of Illinois to hold meetings and would like to be able to report at the State Convention next year that seven hundred churches have held revivals.

After eight years of half-time service on Lord's Days at Hindsboro, Douglas Co., and three years at Pleasant Hill, Edgar Co., A. P. Cobb solicits correspondence with churches with a view of engagements for 1919.

H. H. PETERS, State Secretary.

THANKS TO YOU!

Here is a letter—one of hundreds—addressed to the Board of Ministerial Relief. It belongs rather to all who are helping in this "wonderful work."

September 14, 1918.

Dear Brother Warren:

I can't begin to express my gratitude for your most kind and liberal assistance.

Poor father is nearly at the river's crossing. We thought all of last week he would go, but our physician says now he may linger for some time yet, perhaps months. He has wonderful vitality although he has about lost his voice.

When your check came I placed it in his hands. He clasped them together and said, "Thank the good Lord and dear brethren. You write them at once."

You can't imagine how much good your money, and more especially your brotherly love, has done for him. He said last evening, "I know they will be faithful to me to the last."

I tell you this to let you know the wonderful work you are doing for the Veterans. Again thanking you I am

His sorrowing daughter,

Six more of these cheer-bringing checks are going out today, making the Roll 186. Scores of churches are rushing their final offerings to headquarters before the year ends September 30. Owing to the early date of the convention this year it will not be possible to keep our books open longer than October 2. Any remittances that cannot be mailed to reach us by that date should be sent by wire.

BOARD OF MINISTERIAL RELIEF,

W. R. Warren, President
Indianapolis, Indiana.

MESSAGES FROM THE MISSIONARIES

Word has just been received that Mr. and Mrs. Herbert Smith and E. A. Johnston, of our Congo Mission, have reached Cape Town on their way home for their furlough. There are no ships crossing the Atlantic direct to America,

hence they will be compelled to come via the Pacific.

The high cost of living increases in the Congo. Flour is selling at \$50 a barrel, butter \$1.70 a pound, sugar 60 cents a pound.

C. E. Benlehr of Damoh, India, reports the work on the Damoh farm as progressing. He says: "Our farm never was in such good condition for the crops we are sowing and planting. We are going to raise some castor beans this year to help supply oil for the machinery of the Allies."

W. H. Scott of Harda, India, reports that the Primary schools have opened again with an attendance a little below normal, due to the plague. The teachers were all on duty from the first day. The evangelistic work has been carried on in the villages round about Harda.

W. R. Hunt of Nanking, China, reports a splendid work in the Hsia Kwan church, in connection with the Naval College at Nanking. Twenty-six of the Naval College students are in his Sunday school class; thirteen have definitely decided for Christ.

Dr. Osgood has re-opened the hospital at Chuchow and reports a fine reception from the people of the city.

A new individual Living-link has been enrolled—a father who will support his own son in India. This is the first time that this has happened in the history of the Foreign Society.

The Foreign Society now has enrolled a total of 214 Living-links, 183 churches, 8 Sunday schools and 23 individuals.

The receipts for the first eleven months of the present missionary year are \$423,790.21. This is a gain of \$17,029.91 over the first eleven months of last year.

The missionary year closes September 30. All money from churches, Sunday schools, Endeavor societies and individuals should be forwarded immediately in order that proper credit may be given in our Annual Report and in the new Year-book. Checks should be made payable to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

H. C. Hobgood reports 72 baptisms on the Congo.

W. H. Erskine of Osaka, Japan, reports: "Two boys from the night school baptized. The boys' school is crowded and the girls' school has a big increase in students. The kindergarten is over the limit allowed by the city, but every day some rest so we try to keep it near the limit."

G. B. Baird, Luchowfu, China, says that the Sunday-school there last quarter averaged 180. The Sunday-school offerings more than paid for all of the supplies. They have let the contract for the new girls' school.

Mr. and Mrs. McCall, who have been in America on furlough, are now on their way to Japan. Mr. McCall is taking a Ford car back with him. This will enable him to visit many outstations that he could not otherwise reach and will greatly increase his efficiency.

Dr. W. N. Lemmon of Manila writes that 17 nurses are being graduated from the three hospitals. They all have had three years of Bible study. Five out of the six inspectors of the Manila schools are from our own mission hospitals.

S. J. COREY,
BERT WILSON,
Secretaries.

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